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ion, but it is scarcely adequate as a definition, and its inadequacy suggests another element of weakness in Professor Shotwell's book. He is keenly alive to the vitality of those activities and influences which he calls "secular," but seems quite oblivious of the high spirit of adventure in religion. He emphasizes almost exclusively the positive features of one and the negative features of the other. Science is pictured as building our civilization, while Religion stands apart engaged in cherishing what the author repeatedly calls, "the un-understood." The book would have gained greatly had it taken account of the fact that fundamental in the religion of the Old Testament is man's commission to subdue the earth; while in the forefront of the New stands the promise of a Spirit who shall lead men into all the truth. The science of Christianity is a study in dynamics rather than statics.

EDWARD M. CHAPMAN.

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OUR GROWING CREED; OR THE EVANGELICAL FAITH AS DEVELOPED AND REAFFIRMED BY CURRENT THOUGHT. WILLIAM D. McLAREN, M.A. T. & T. Clark. 1912. Pp. xxxvi, 537. 9s.

One hesitates to express an honest conviction in regard to this book, owing to the conflict between kindly feeling for the author and the conviction that his work will bring no contribution to the problems in which he is so deeply interested. For this is evidently the distillation of the whole intellectual life of one who can be seen, between the lines, to be saintly. And yet he lays upon the rack the Articles of the Westminster Confession, and never hears their shrieks. He is convinced that theologic belief must be ever growing; yet he cannot persuade himself that its outworn clothes will not be made still to fit by a little pulling and stretching. There are too few today who have his courage to demand that thinking shall result in a complete body of divinity. Yet it is not likely that the system which he sets forth here will be that of the future.

C. GEORGE CURRIE.

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